

Theology vol 60.
A
DISCOURSE
OF
REPENTANCE
AND
FAITH:

Of great Use to Prevent, and which
surprizingly Superfedes all MODERN
CONTROVERSIES in RELIGION.

Humbly

Offered to be considered, and improved,
by the Reverend Dr. WATERLAND,
Mr. WHISTON; and the Anonymous
Country-Clergyman: And all *Athana-*
sians, Eusebians, Arians, Socinians,
Antinomians, &c.

By WILLIAM STAUNTON, *late Clerk* *K*
in Chancery.

This is my beloved Son, Hear ye him. Matt. xvii. 5.

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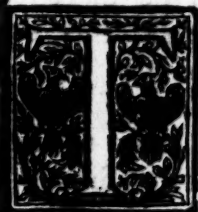


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A
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Repentance and Faith.



THE Way being prepared, for our Lord and Saviour Jesus Christ, by *John the Baptist*, and by the *Mark 1.3.* Doctrine of Repentance for the 4. Remission of Sins: *Jesus Christ* 14. himself came, preaching the Gospel of the Kingdom of God, and saying these Words, *Repent ye and believe the Gospel.* 15.

In which Words it may be to good purpose to consider, The Person preaching. The Persons to whom he preached. And the Doctrine so preached, *Repentance and Faith.*

B

As

As to the Person preaching. They are the Words of our great Lord and Master Jesus Christ the ¹ Righteous, the ² Saint, and ³ Servant of God, who was supernaturally begotten, and born ⁴ of a Virgin, by the ⁵ Power of the Highest, even of God himself, and was therefore called the ⁶ Son of God (whose Sons and Daughters we also are;) and he was not ⁷ ashamed to call us Brethren; for his God ⁸ is our God, and his Father is our Father. And as he was ever obedient or faithful to him that ⁹ made him, so if we follow his Example herein, and love, ¹⁰ worship, and obey him that made us, we also shall be ¹¹ Heirs of God, his and our Father, and ¹² Joint-Heirs with Christ, if we hear and obey Christ our Saviour, by whom God spake ¹³ to us in these last Days, in manner as he ¹⁴ heretofore spake unto Moses, and by him to the Children of *Israel*, from the Ark and Tabernacle wherein God *then* ¹⁵ dwelt among Men, and which was his then ¹⁶ Mercy-Seat: and which being ¹⁷ sprinkled with Blood, the God, that therein dwelt ¹⁸ among Men, was propitiated, was inclined to be merciful and to forgive Sins. And this Ark, this Tabernacle, this Mercy-Seat of God was a Type of Christ, who was the ¹⁹ Mercy-Seat of God in his own Blood: which he offered ²⁰ up to God (as a Propitiation) for the Remission of Sins, for us Men and for our Salvation; for ²¹ without Blood there is no Attonement, and thereby our God, that ²² dwelt in him, was appeased, and our Sins ²³ remitted or ²⁴ passed over. For thereby God on his part is ²⁵ reconciled unto Man, if Man will but be pleased to be reconciled unto God: and the Terms and Conditions of which Reconciliation, on Man's part, are

couche

¹ 1 Jo. 2. 1.² Mark 1.

24.

³ If. 53. 11.⁴ Mat. 1.

23.

If. 7. 14.

⁵ Luke 1.

35.

⁶ Heb. 2.

11.

⁷ Jo. 20.

17.

Eph. 1. 2.

3.

⁸ Heb. 3. 2.

See the

Margin of

the Bible.

⁹ Ps. 95. 6.¹⁰ Rom. 8.

16, 17.

¹¹ Heb. 1. 2.¹² Lev. 16.

2, 14.

¹³ Exod.

25. 8.

¹⁴ Ro. 3. 25

Read Pro-

pitiatory,

bernacle, this

Mercy-Seat of

God was a Type

for so it is in

the Original

¹⁵ Mat.

26. 28.

¹⁶ Heb. 9.

22.

¹⁷ Col. 2. 9.¹⁸ Rom.

3. 25. Read

also the

Margin of

the Bible.

¹⁹ 2 Cor. 5.

18, 19, 20.

couched and contained in the Words before us,
 "Repent ye and believe the Gospel." And
 which Words, as St. Paul bears me witness, im- Acts 20.
 port "Repentance towards God, and Faith²¹
 "towards our Lord Jesus Christ." And so are
 an Epitome of the Gospel, (and accordingly our
 Saviour says, "believe the Gospel") and con-
 tain and express the whole Sum and Substance
 of the Doctrine of our Saviour and his Apo-
 stles; even as it is also expressed in the daily
 Absolution of the Church, "That God Al-
 "mighty pardoneth and absolveth all them that
 "truly repent, and unfeignedly believe his
 "Holy Gospel." And as is also as plainly set
 forth in our Church-Catechism, "Repentance
 "whereby we forsake Sin, and Faith whereby
 "we stedfastly believe the Promises of God made
 "to us in the Sacrament of Baptism." And
 we are also thereby taught, that in our Ap-
 proaches to the Sacrament of the Lord's Supper,
 "We are to repent us of our Sins past, and to
 "have a lively Faith in God's Mercy thro' Christ."

We are to consider also to whom this Doc-
 trine was preached, together with a more
 particular Account of the Doctrine so preach-
 ed, "Repentance towards God, and Faith
 "towards our Lord Jesus Christ;" with
 particular relation also both to *Jews* and *Gen-
 tiles*. And how proper and necessary it was to
 both of them, considering their respective States
 and Conditions, or Circumstances, in the World,
 at the time of our Saviour's coming into it;
 and that this Repentance and this Faith was
 then made *available* to Salvation, by the Death
 and Sacrifice of Christ our Saviour; a propi-
 tiatory Sacrifice, whereby the Almighty was
 appeased and reconciled unto Men, and whereby

[†] Tit. 3. himself became our [†] Saviour, thro Jesus Christ
^{4, 6.} our [†] Saviour ; whom the Father sent to be the
² — ^{1.3, 4.} Saviour of the World, and [†] commanded us e-
³ Mat. 17. ven by a *Voice from Heaven* (his own Voice with-
^{5.} out doubt) to “ *Hear him,*” whom he was plea-
⁴ Mat. 19. sed to send into the World “ to call ⁴ *Sinners* to
^{13.} “ *Repentance.*” That was his Errand into the
World, that was the Sum total of his Com-
mission.

The Question then is, Who these Sinners
were that are thus called to Repentance, and
to whom Christ was sent and came?

He came *first* and immediately to the *Jews*,
the only People of God at that time, and who
had been instructed by God himself, who had
condescended to give them an account of his
Name and Nature, in these short and plain
⁵ Exod. 3. Words, *‘ I am.* Which Words are personal
^{14.} and singular, and import one Person only, even
the first Person, speaking of himself only. And
⁶ Ex. 20. again, *‘ I am the Lord thy God, and thou shalt have*
^{2, 3.} *no other Gods but me.* Which Words are as per-
sonal, and as singular, and of the like Import
⁷ Mat. 4. as the former. And yet again, And *‘ me*
^{10.} *only shalt thou serve.* And this Law is directed
to every single Person whatsoever, and may be
supposed to be particularly directed even to our
Saviour himself ; inasmuch as he ⁷ pleaded it as
a binding Law upon himself, in avoidance of
his Compliance with Satan, when he tempted
him to fall down and worship him.

And as this Law is directed to every single
Person, so also it is so plain and intelligible,
that the most illiterate Person in the World
cannot but understand it, even without a Com-
ment ; neither can it be misunderstood but by
an obstinate and wilful wresting of the Words ;
which

which yet a Man would think are even impossible to be wrested to any other Sense.

And Men are also particularly guarded from giving this Glory and Service to another, by God Almighty's double Declaration by his Prophet *Isaiah*, That he will not part with this Glory, "he will not give it to another." [†] *Is.* 42.8.

And all which is since become a binding Law — 48.11. upon us all: Let them therefore look to it, who, notwithstanding this Law, and this Declaration, do yet ascribe this ² Glory to a second, and those also who ³ ascribe it to a second and a ³ third, declaring in open ⁴ Prayer, and in the height of Worship and Devotion, and upon ⁴ their bended Knees, that they believe it to be due to them respectively, as unto the Father, and without any Difference or Inequality; and even pray ⁵ to God to keep them steadfast in this Faith. [†] *See the Preface for Trinity-Sunday.*

And notwithstanding our Lord and Saviour Jesus Christ ⁶ his strict Command to direct our Prayers to "*Our Father* which is in Heaven:" Yet are we commanded by our Superiors here on Earth, to pray in a manner ⁷ (as I think) not commanded by God. [†] *Viz. To* (I have searched for it, but find it not, and the Learned refuse to shew it me) and even to omit that Appellative of [Father] in our Thanksgivings to God upon a certain grand ⁸ Festival of the Church, even in the commemorative Sacrifice of the Death of Christ: Chuse ye therefore whether "Ye will obey God or Man."

But it may possibly, by a quick and ready Turn of Wit, be here objected, that I am fallen, at unawares, into what I would seem to inveigh against; and that those last Words, of obeying God, referring to the Commandments of

of Christ, import that Christ is God also; yet let it be remembred, that our Saviour was a
¹ Deut. Lawgiver and a ¹ Prophet like unto *Moses*, and
^{18.15.} that as God spake unto his People formerly
^{Acts 3.22.} from the Ark by *Moses*, so in these last Days ² he
^{— 7.37.} spake unto us by his Son, the Antitype of that
³ Ro. 3.25. Ark, the ³ Propitiatory in his own Blood, and
⁴ Col. 2.9. “in whom God ⁴ dwelt bodily,” and was
⁵ Mat. 1. thereby “⁵ *Emanuel*, or God with us,” as he
^{23.} was thentofore God with the *Israelites*, as ⁶ dwel-
⁶ Ex. 25.8. ling in the Ark or Tabernacle of Meeting,
 where God met his People. And let it also be
 remembred, that it is expressly said, that our
⁷ Jo. 6.38. Saviour ⁷ came, “not to do his own Will, nor
^{— 5.30.} “speak his own Words, but the Words and
^{— 8.28.} “Will of him that sent him.” And I think
 that it will hereby appear, that the Choice,
 which I have given you, is not improperly ex-
 pressed, and that the Law given by Christ, the
 Son of Man, is in like manner, and as proper-
 ly speaking, the Law of God, as was the Law
 given by *Moses*; when all own and acknowledge
 that *Moses* was not God, but Man, and that our
 Saviour was “a Prophet like unto *Moses*.”

But our Saviour came also to the *Gentiles*,
 who were not the People of God, and to whom
 God had not given his revealed Will and Com-
 mandments, nor any written Account of his
 Name and Nature, and between whom and the
¹ Kings People of God there was a ¹ Partition-Wall built
^{6.21.} by God himself, to exclude them from the
 Temple and Service of God, and they were
 deeply sunk into Paganism and Idolatry. And
 if it be objected, What signified the preaching
 of Repentance, unto them, if they had no Law
 or Rule to go by? In which case a Man would
 rather have supposed, that Christ should have
 proceeded

proceeded with them, as God did before with
 the *Jews*, and to have given them an account
 of his Name and Nature, and to have laid be-
 fore them a System of Laws, whereby to go-
 vern their future Lives, and not to have preach-
 ed Repentance to them, if they had no Law or
 Rule of Righteousness, to govern themselves by,
 nor any Knowledge of God. But that was not
 their Case, for they had the Law of God stamp-
 upon them, they were endued with Reason, the
 Law and Dictates of Nature, even the *same*
 with the written Law of God, *saving* the par-
 ticular Sanction and Punishment by Death an-
 nexed to the Revealed Law : And accordingly
 St. Paul the Apostle of the *Gentiles* supply'd that
 Sanction, by revealing unto them "the Wrath
 " of God against all Ungodliness and Unrigh-
 " teousness of Men," even of the *Gentiles* who
 were already taught ; but yet "held the Truth Rom. i.
 " in Unrighteousness, because that which might 18—21.
 " be known of God was manifest in them, for
 " God had shew'd it unto them, for the invi-
 " sible Things of God, from the Creation of
 " the World, were clearly seen, being under-
 " stood by the Things that were made, even
 " his eternal Power and Godhead ; so that
 " they were without Excuse, because that when
 " they knew God, they glorified him not as
 " God, neither were thankful, but became
 " vain in their Imaginations : " whereby it is
 plain, that the Nature of God, and the Law of
 God, was well known also to the *Gentiles* ; on-
 ly the Wrath of God, to wit, the particular
 Sanction of the Law, was not known to them ;
 so that the Doctrine of Repentance was as pro-
 per to the *Gentiles*, as it was to the *Jews*. And
 the Revelation of the Wrath of God against Sin,
 was

was a material and cogent Argument with the *Gentiles* for Repentance and Amendment of Life.

And this therefore was the Doctrine preached by our Saviour and his Apostles, both to *Jews* and *Gentiles*, even Repentance towards God ; and there were no *new* Instructions given to *either* of them, in *respect* of their *Faith* towards God : for the Nature, and even the Law of God, was manifest in the *Gentiles* by Reason and Nature, and stampd as it were upon the Soul of Man in general, and also particularly revealed to the *Jews*, and confirmed by Miracles. And our Saviour therefore particularly said to the *Jews*, " You believe in God, believe also " in me." But I say nothing new to you touching the Nature of God ; there is no occasion for it ; you have already a true Account of him, given and revealed to you by himself : And it is also as true, that the *Gentiles* did already believe in God, and had in them an *internal*, true, and good account of God, by the Dictates of Reason and Nature, the very *same* that was also revealed to the *Jews*, or else they *could not* have been said to hold the *Truth* in Unrighteousness.

Therefore the *one thing necessary* to be preached both to *Jews* and *Gentiles*, in respect of God, was Repentance towards God, *not* Faith towards God ; for that they were possessed of already, and held the Truth in Unrighteousness, as has been observed.

But *Faith* towards our Lord Jesus Christ was *equally necessary* to both ; for Repentance towards God, without believing the Gospel, without Faith towards our Lord Jesus Christ, would *not* have been *available* : Whereas now God Almighty is, by the Body and Blood of Christ, offered

Joh.
xiv. 1.

offered as a propitiatory Sacrifice upon the Cross, pacified and appeased, and our past Sins are ^r freely pardoned, and remitted, and passed ^r Rom. 3. by, and our *Repentance* accepted, and made as ^{24.} *available* to Salvation, as unsinning Obedience was by the Law ; and as by the Law the *Jews* were justified by Works only, so by the Gospel both *Jews* and *Gentiles* are justified by Faith, they are hereby in a State of Justification : and without doubt this is what is meant and intended, and is all that is meant and intended, by Faith in the *New Testament*. Nor would I say this, at least, not so positively, without very good Authority, even the Testimony of the beloved ² Disciple *John* the Divine, who affirms, ² Jo. 21. 7. that all the Miracles that were done by Jesus Christ, especially those which were written, were, that we ³ might believe that “ Jesus is ³ Jo. 20. “ the Christ the Son of God, the Son ⁴ of the ^{31.} “ Highest,” says St. *Luke* ; and who, having ⁴ Luke 1. 32. declared his supernatural Conception and Birth, 35. adds, that therefore, to wit, for that very reason he should be called the Son of God. And this Faith ⁵ in Christ is the *sole* Condition of our be- ⁵ Jo. 1. 12, coming the Sons of God, and being *joined* with ^{13.} Repentance towards God, we shall also be ⁶ Heirs, “ Heirs of God and Joint-Heirs with ⁶ Ro. 8. 17. “ Jesus of *Nazareth*, ⁷ a Man approved of God ⁷ Acts 2. “ by Miracles, Signs and Wonders, which God ^{22.} “ did by him ;” and which same ⁸ Man is also ⁸ Acts 17. ordained by the Almighty to be the Judge of ^{31.} the *Gentiles* at the last Day ; as his Apostles are, ⁹ Mat. 19. 28. in the like manner, to ⁹ judge the twelve Tribes ^{10.} Luke 22. of *Israel*.

This is the *Faith* by which you are saved, ^{30.} ^{10.} See the by which you are admitted and received into Church- Cate- a State of Salvation. This is the ^{10.} Faith you ^{chism.} are

are baptized into, and is all that is required of Persons to be baptized ; and it is the only Faith taught and required by the Gospel, and by our Lord and Saviour Jesus Christ, *for all the World*

¹ Luke 1. *believed* ¹ *in God before* : they are now only further required to believe the Gospel, the gracious Promises of God by Christ Jesus, the Mercy promised by God upon Oath to our Forefather *Abraham*, which he would (and did accordingly) give us, to the intent that we

² λαλῶμεν
αὐτῷ.

might continue to ² worship him (as before we ought to have done) all the Days of our Life. And as the Laws of Nature and Reason were revived, enforced, and preached anew by the Law of *Moses* ; so was the same Law also re-

³ Mat. 19. enforced by our ³ Saviour, “ If you will enter ¹⁷ “ into Life, *says he*, keep the Commandments.”

And so also before our Saviour's Birth, the Prophets of God were inspired, the holy Spiration or Inspiration of God was upon them, and as they were taught by God, so they taught Men, And our Saviour himself was also inspired above

⁴ Jo. 3.34. all, and more than ⁴ all, tho not by Measure,

⁵ Col. 2.9. yet by the Gift of God ; and the “ ⁵ Godhead “ dwelt in him bodily : ” and his Apostles also,

and most or many, at least, of the Primitive Disciples, were inspired, and illuminated, even in a visible manner, as by Flames of Fire, and like the hovering of a Dove, and as audibly as a rushing mighty Wind. Yet this holy Inspiration, this Illumination, this holy Wind or Spirit of God, (said elsewhere to be poured out like Water) is in other words, being evidently and

⁶ Jo. 6.45. remarkably ⁶ taught of God. So that Faith towards our Lord Jesus Christ, including all the Facts of the Gospel, particularly the Birth and Crucifixion, Death and Burial, Resurrection

and

and Ascension of our Saviour, with our former Belief in God, and in his holy Inspiration, and that Men should be inspired more plentifully and more commonly than before; so that not only a few particular Prophets, and that at distant Ages, but that by a ¹ general Inspiration, ¹ Is. 54. 13. even their Sons and their Daughters should prophesy. ^{Jer. 31. 34.} This *Faith*, I say, towards our Lord ^{Is. 44. 3.} Jesus Christ (who by a propitiatory Sacrifice of ^{Joel 2. 28.} himself, once offered, upon the Cross, hath obtained for us a *Possibility of Salvation*, upon Repentance and Faith as the Conditions thereof) is therefore *thus preached by himself* as such.

I said a *Possibility* of Salvation upon Conditions, for tho I believe our Saviour offered himself a Sacrifice, upon the Cross, for the Sins of the whole World, past, present, and to come; he ² being the same Jesus Christ yesterday, to-² Heb. 13. day, and for ever: and that his Blood was a ^{8.} full worthy Oblation and propitiatory Sacrifice, and was commanded and accepted by God, and that God's Wrath was thereby appeased, and a Possibility of Salvation, or Reconciliation upon Terms, was thereby wrought for us, and was without all doubt sufficient for the Purposes thereby designed by God and Christ:

Yet I do by no means think, that it was a full, perfect, and sufficient, or *adequate Satisfaction* for the Sins of the whole World: neither is Satisfaction a Word or Phrase any where used in Scripture upon this Occasion: Besides, it is also written, that all Sinners are justified freely, ³ *gratis*, by the Grace or Bounty of God, thro³ Ro. 3. 24. the Redemption that is in Jesus Christ, "In
" whom we have Redemption (says St. Paul, in
two other ⁴ of his Epistles) through his Blood, ⁴ Col. 1.
" even the Forgiveness of Sins." Now it is ^{14.} Eph. 1. 7.
here

here very observable that Redemption and Forgiveness of Sins are synonymous. And tho' Redemption in *English* may signify being bought with a Price, yet the Signification of it in Scripture is not the same. How often do we read of

Exod. 6. 6. God's ^r redeeming the *Israelites* from *Pharaoh* King of *Egypt*, from their *Egyptian* Bondage?

Deut. 7. 8. but we read of no Price paid by him to *Pharaoh*. In which case *Pharaoh*, being the Person

from whom they were redeemed, would have been entitled to a Price, according to the *English* Sense of the Word Redemption, which, in

2 ^{ΑΠΟΛΥΤΩΣΕΩΣ} sacred Writ, signifies ² only Deliverance from Bondage. Let us now apply this: We are re-

3 Tit. 2. deemed; From whom? From Sin ¹ and Satan. By whom? By our Lord and Saviour Jesus

14. Christ. To whom? To ⁴ God: But how? By the Sacrifice and Death of Christ, by his ²

9. Blood. So then, we being in Bondage to Sin and Satan, are redeemed unto God. But was

there any Price paid to Satan from whom we are redeemed? And yet, according to us, the

Person to whom we are redeemed, is not entitled to the Price of the Redemption, but to the

Thing or Person redeemed: We must comply therefore with St. Paul's Sense herein, "that

" Redemption and Forgiveness of Sins, or Deliverance from Sin and Satan, and from Bondage,

are all one;" and that the Devil, to whom we were in Bondage, had no Price paid him in respect thereof, any more than *Pharaoh* King of

Egypt had, to whom the *Israelites* were in Bondage, and from which they were also redeemed

and delivered *gratis*, by the Grace and Bounty of God, and as freely as we are delivered or

redeemed from Sin and Satan, even without an adequate Satisfaction for our Redemption, ei-

ther

ther to God, the Person to whom we are redeemed, (which would be very odd to conceive) or to Satan, from whom we are redeemed, which no Man can imagine; and yet in our common Notion of Redemption (which is therefore not to be adhered to) he would have been entitled to the Redemption-Price. But is it not also written, that "ye are¹ bought with a² Price?" ¹ 1 Cor. vi. 20. Yea it is, metaphorically, by way of Allusion to the *Roman* Customs of buying and selling of Slaves, and argumentatively; yet not as their being freed from Bondage, but as supposing them in Bondage still, as being formerly³ the "Servants of Sin and Satan, and⁴ now become the Servants of God," in manner as Slaves were used to change their Masters, when they were bought and sold in the Market. But, notwithstanding this, the general Words in Scripture are (not Satisfaction, for that is a Word no where⁵ used in sacred Writ, but) Propitiation, Expiation, Reconciliation, Justification, Atonement, Pardon, Forgiveness, Remission, and that

¹ N. B. That Mr. Leslie in his Sixth Dial. p. 11 and 34. insists upon the express Word [satisfied] referring to II. 53. 11. and adds by way of Comment upon the Words, "That Christ's Sufferings were a Satisfaction to God for our Sins." Sit Liber Judex, Read the Words: "He, i. e. Christ, who is called in the same Verse God's righteous Servant, whose Soul, v. 10. was an Offering for Sin; shall see of the Travel of his Soul, and shall be satisfied;" which plainly is, as much as to say, He shall upon a Review of his Life and Sufferings, and of the good effect thereof, viz. "How the Pleasure of the Lord had prosper'd in his Hand:" that God Almighty was thereby atoned, and Mankind delivered from Sin and Satan: He shall thereupon take great Complacence and Satisfaction by such a Review, as every good Man doth in the Review of a well spent Life, and which is commonly called Peace at the last, Ps. xxxvii. 38.

freely too, *gratis*; *Salvation, Adoption, Regeneration, Restitution, Recapitulation, Grace, Mercy, Peace, Goodness, Bounty, Love, and Loving-Kindness* of the Lord, and Deliverance from the Wrath to come. And no one of these Words doth in any manner imply Satisfaction, but exclude it, especially with the Word *Gratis* annex'd.

And moreover an adequate Satisfaction (which in the Case of a Bond-Servant, purchased for him an absolute, immediate, and actual Freedom, without other Terms or Conditions) would (in our Case also) have amounted to an immediate, actual, and inconditionate Salvation; not only a Possibility of Salvation depending upon Conditions, to be performed; but such as a Man might, in such Case, without more ado, even demand and insist upon, as his immediate Right, without either Repentance or Faith, or any other Terms or Conditions to be performed by him; for *Justice* it self being fully *satisfied*, can *ask* no more, can impose no *other* Terms or Conditions, when the whole Debt is fully paid and satisfied; so that *Repentance* and *Faith*, in such case, would be *unnecessary*. And yet, without this expiatory Sacrifice, would have been *in vain*: but were thereby made efficacious and available. And are now neither ² unnecessary

² See the
Preface to
the whole
Duty of
Man. §. 23,
24.

³ Heb. 2.

³.

⁴ Phil. 2.
12.

nor in ² vain, but the very Terms and Conditions, *whereby every Man may be saved, and without which no Man can be saved*; altho Christ died for him: but he must, notwithstanding, eternally perish by his own Neglect; and even be ³ answerable for the Neglect of so great Salvation, so happy an Opportunity, so easy a Possibility of saving his own Soul: for it is every Man's Duty to ⁴ work out his own Salvation.

Let

Let us again therefore consider this Matter of an adequate Satisfaction, supposed and alledged (and earnestly contended for by so many good Christians, both learned and pious, antient and modern) to have been made to God's Justice for our Sins; and it ought indeed to be very well consider'd, for Mr. *Leslie*, the late Oracle of the *Athanasians*, insists upon it, as the *Conclusion* and Result of all that he hath wrote against the *Socinians*, "That the Divinity of Christ is grounded upon it, and by consequence the Trinity also." He can only mean, I suppose, as they stand explained by himself and others. So that to confute this Doctrine, of an adequate Satisfaction, will be, in *his* Sense, to overthrow the Trinity with the Divinity of Christ. But I think *not*, in their *true Sense*, for a Disbelief of an adequate Satisfaction doth in no manner ruffle or impede our Belief of what the Scripture (and particularly *St. Paul*) says of Christ, "That the Godhead dwelt in him bodily, as the Mercy-Seat of God, and by whom God spake to us in these last Days." Neither is it any Lett to our Belief of the *true* Trinity in Unity, of "three Personalities in God, three Modes of Subsistence, not Beings or Persons, but Personalities only." By, and upon which, the Church-of-England Trinity is expressed and stated. So say the great and learned Bishop *Stillingfleet* and Dr. *South*. And whosoever shall in any other Sense explain, to themselves or others, the Divinity of our Saviour, and the Trinity in Unity, upon the Foundation of an adequate Satisfaction, made to God's Justice for our Sins, let them call to mind that the Admission of an adequate Satisfaction certainly renders the

whole

See his

6th Dial.

p. 48.

Col. 2.9.

Ro. 3.25.

Heb. 1.2.

See his

Preface to

his Doctrine

of the Tri-

nity, p. 10.

Animad-

versions,

p. 240, 241.

- whole Law of God (both *moral, natural* and re-
 vealed) *useless, vain and unnecessary*, as is ⁷ already
 proved. So that hereby we are in great *Dilemma* ;
 and Mr. *Leslie's* Followers must either quit their
 Notions, or become *Antinomians*. But we may
 yet hold, with St. *Paul*, that " God dwelt ⁷ bo-
 dily in our Saviour," without danger of
 making ⁷ the Commandments and the Law of
 God of none effect ; for it is *consistent* therewith,
 and with the *true Trinity in Unity*, received by
 all the Churches in the World, as the Learned and
 Reverend ⁷ Mr. *Stephen Nye* hath openly and
 loudly declared in the Ears of all the Clergy of
 England, as represented in a *sitting Synod*.
 Neither can I be of opinion, with the same
 famous ⁷ Mr. *Leslie*, " That God Almighty is so
 essentially just, as that he can no more forgive
 the least Farthing, than he can cease to be
 what he is ;" because I have been taught by,
 and do think, with the Church of *England*, that
 it is his ⁷ " Nature and Property always to have
 Mercy and to forgive ; and that to him only
 it appertaineth to forgive Sins, and that his
 Mercy ⁷ is over all his Works : " and that
 we, in imitation of him, are to forgive our of-
 fending Brethren not only seven times, but ⁷ se-
 venty times seven ; and that without this for-
 giving Temper we cannot say our Prayers, for
 even the *Lord's Prayer* will be a *Curse*, and not
 a Blessing, when we pray to God to " forgive
 us our Trespases, as we forgive them that
 trespass against us : " being expressly taught
 by our Saviour, that " if we ⁷ forgive not Men
 their Trespases, neither will our Father for-
 give ours ; but if we forgive Men their Tref-
 passes, our Heavenly Father will also forgive
 us : and ⁷ blessed are the Merciful, for they
 shall

⁷ Antea,
p. 14.

⁷ Col. 2. 9.

⁷ Mat. 15.
3, 6.

⁷ See his
Explica-
tion of U-
nity, Tri-
nity, &c.

⁷ See his
6th Dial.
p. 47.

⁷ See the
last Prayer
before the
General
Thank-
giving, and
the second
Prayer in
the Com-
mination-
Service.

⁷ Ps. 145.

⁷ Mat. 18.
21, 22.

Luke 17.
3, 4.

⁷ Mat. 6.
14, 15.

⁷ Mat. 5. 7.

" shall obtain Mercy ; and * be ye merciful," as [†] Luke 6.
 " your Father also is merciful." 36.

It is likewise written * " be ye perfect, even [†] Mat. 5.
 " as your Father which is in Heaven is perfect." 48.

But this is only a *Rule of Life*, not a *Condition* of
 Salvation ; and it is such a Rule of Life, which
 our Saviour only fulfilled, and came up to,
 " who * knew no Sin, neither was Guile found [†] 1 Pet. 2.
 " in his Mouth. Follow his Steps," says St. ^{21, 22,}
Peter ; which leads me a little beyond the Text :

And to say, that we are not to follow others, no
 not the Apostles themselves, * save only as they [†] 1 Cor.
 follow Christ ; for generally speaking, we are to ^{11. 1.}
 live by *Precept*, not *Example*. We are not to
 * " follow a Multitude to do Evil : " Read the [†] Exod.
 Case of * *Daniel*, and of * *Shadrach, Meshack, and* ^{23. 2.}
Abed-Nego. The Example of the whole World, [†] Dan. 6.
 supported by Laws and Statutes, will not justify ^{Dan. 3.}
Idolatry, or any other Sin or Error. It were
 better to submit to a fiery Furnace, and to the
 odious Character of an *obstinate Heretick*, falsely
 imposed, by Men that really are so themselves.

But there is also a *Virtue*, an imitable Virtue
 in Christ Jesus, which is a Virtue in a *Creature*
 only ; I mean Humility and Poverty of Spirit :
 for God cannot have a low and mean Opinion
 of himself, neither can he think of himself more
 highly than he ought to think ; which is a Fault
 in a Creature when he so thinks, who yet may
 and ought to think truly of himself, * according [†] Rom.
 to what God has bestowed upon him : And the ^{12. 3.}
 low, and poor, and mean Opinion he is to have
 of himself, is to be * bounded by *Truth* and
 Reason ; and yet even this Humility or Poverty
 of Spirit, is the Foundation of all Religion, and
 accordingly stands in the * Front of the Beati- [†] Mat. 5.
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 tudes, and is recommended to Mankind, not ^{3.}

† Mat.
11. 29:

only by the Doctrine and Commandments of our Saviour, but also by his Example : † “ Learn of me, says he, for I am meek and lowly in Heart.” And consequently it may be said, I doubt it not, with great Honour, Respect, and Deference to our Saviour, (as being according to the Tenor of the Gospel, from end to end) that our Saviour himself had Reason to be humble, and that he had the like Reason for Humility; that all Angels and Men also have; to wit, that he had nothing of himself; but that

‡ Jo. 3.

34. 35.

Mat. 28.

18.

Jo. 10. 18.

Jo. 5. 30.

Jo. 6. 38.

Jo. 14. 24.

31.

Jo. 12. 49,

50.

Jo. 9. 4.

† Heb. 3.

2. See the

Margin of

the Bible.

† Prov. 8.

22, 23. the

Lxxii;

God created

me the be-

ginning of

his Ways,

for his

Works.

Col. 1. 15.

The first-

born of

every Crea-

ture.

all he had was † *ex Dono Dei*, “ the Gift of God;” even the Power of Life and Death was the Gift of God to him, and he had it by Commandment what he should say, and what he should do. Nay, he was the *begotten* of God, and God was his *Origin*, as all acknowledge; and if the Author of the Epistle to the *Hebrews* says true, † *God made him*: And it seems to me, that *Solomon* and *St. Paul* were both of Opinion, that † *God created him*; as was also † *Heb. 3. John* † the Divine. And his Humility is an Argument that he was created, and there can be no other Reason or Argument assigned for his Humility, that I know of, but that of the Apostle, “ What † hast thou? that thou hast not received.” Neither can it be supposed that our great Exemplar acted irrationally herein, or in any Matter whatsoever.

But there is yet one Objection to this, and but one, that I know of; which is, that he is the *only begotten* of God; whereas if *made*, *created*, and *begotten*, are synonymous, as I think they are, and there are many Creatures both Angels and Men; How then is he the only Be-

† Rev. 3. 14. *The beginning of the Creation of God.*

† 1 Cor. 4. 7. Rev. 2. 26, 27.

gotten of God ? I answer, with *St. Paul*, that he is ¹ the first and " only Begotten of every ² Col. 1, Creature ; and that in and by him all Things ^{15, 16.} " were created, whether they be Thrones or " Dominions, &c. even the whole *Hierarchy* of Angels and Arch-Angels. As *Adam* was the first and only Man made by God immediately, and all other Men were made in and by *Adam* ; which is an *incontestable Illustration*, a strong and powerful Inducement, and is an Argument from ¹ visible to invisible, (and we are also taught so ¹ Rom. 1, to argue by *St. Paul*) and is very agreeable with ^{20.} the ¹ *Septuagint*, *Prov. 8.* which I think is even ² *Prov. 8.* expressive of my Thoughts herein ; and it seems ^{22, 23.} to me to be admitted by ¹ *Dr. Waterland*, that ^{Lxx.} God the Word ⁴ *created* was from this Text generally ^{created in} and universally apply'd by the *Primitive* Christi- ^{the begin-} ans, even by the Fathers, to our Saviour, (at ^{Ways for} least until *Anno 259*) as is fully also proved by the ^{his Works,} Country-Clergyman, and by *Mr. Whiston*. The ^{See the} Doctor only seeks to elude the ' Sense of that ^{Review of} Word, and to that end to substitute ^{Mr. Whis-} another ^{ton's} in the room of it ; but that if understood in the ^{positions,} common Sense of the Word, it is in such case, ^{Art. 5, 6,} says he, an *irrefragable* Argument. The other ^{7, 8.} learned Gentlemen add [God] to it : But ^{2d Vind.} I of *Q. 12.* think that a *created* God is a *Contradiction* in ^{p. 341.} Terms. And I do also think, that there is ^{no} ⁴ ^{1107.} ² ^{π 65107.} Medium between Creator and Creature.

I add hereunto, the Authorities, shall I say ? no, let every Man's own Conscience be his Judge ; I will therefore rather say, the Opinions and Evidences of his Grace the Archbishop of *Canterbury*, *Dr. Grabe*, and *St. Hermas*, so he is called, for that was the common Stile

¹ That in English and Latin it may signify, to create a Peer or Officer, and that *Αρχη* imports that Office.

and Title of Men professing to believe in Christ
 † Act. 11. in Times before they were called † Christians at
 26. *Antioch.*

This *St. Hermas* was a Friend and Acquaintance, or at least a Contemporary with *St. Paul*, and of whom he had Knowledge, so as to salute him by Name, in the Close of his † Epistle to the *Romans*. And he wrote a † Book entitled, *The Shepherd of St. Hermas*, a Book very valuable, especially for its Antiquity, and therefore lately translated into *English*, by *William Lord Archbishop of Canterbury*. And the particular Clause therein that I shall make use of, is by him said to have been, in all the Editions of it, wretchedly corrupted; but I shall quote it as it stands *corrected* by the very learned *Dr. Grabe*, upon his Collation of it, with the several Editions and Manuscripts, and as it stands translated and approved by the Archbishop himself. The Words are, “That holy Spirit” (which, in a Marginal Note, his Grace declares to be the created Spirit of Christ) “which was created first of all; he [God] placed in the Body, in which God should dwell; namely, in a chosen Body, as it seemed good to him.” Which is a remarkable Explanation and Paraphrase of those † Words of *St. Paul* to the *Colossians*, proving that our Saviour was “the first begotten of every Creature,” and that begotten and created are synonymous; and that the “Godhead † dwelt in him;” *bodily*, saith *St. Paul*; in that *chosen Body*, says *St. Hermas*: which is what I always have, and do declare, and believe, to be the true spiritual and inspired Doctrine of the Divinity in our Saviour; and that “God was † manifested” in him, and was thus “preached unto the *Gentiles*, and believed

• Rom.

16. 14.

† See p.

280, of

that Book.

See the

Review,

Lett. 19.

pag. 69.

• Col. 1.

14.

• Col. 2.

9.

• 1 Tim.

3. 16. in

the Flesh.

“ ved on in the World;” and that this was also “ seen” and known “ by the Angels” in Heaven: And that the holy and first created Spirit above-mentioned, together with that Body wherein he was placed by God, and “ wherein God also dwelt, was received up “ into Glory,” even that “ Glory which he “ had with God before the Foundation of the “ World;” according to his most earnest and pathetick Prayer by him offered up to his and our God and Father, as it stands recorded in “ the 17th Chapter of St. *John*’s Gospel.

2 Joh. 17.

1—26.

And as to the Doctrine thus preached by our Saviour, (hear ye him, I beseech you;) It is further observable, and worthy of more notice than is commonly taken of it, that the *Conditions* of Salvation contained in the Gospel, and in the Words before us, are *Repentance and Faith*, *not* Faith and Repentance, for that is a *Transposition* of our Saviour’s Words, a *preposterous* account of them; which yet hath been too frequently, and at unawares, I hope, represented as the true State of the Terms and Conditions of the Gospel, not only by others, but by myself in particular, and even in my daily Prayers, and for many Years till now very lately; so stupid have I been, and ignorant in the Elements of Christianity, in so momentous a Matter, immediately relating to my eternal Salvation: for the *true Order* of the Words is Repentance and Faith, as our Saviour himself teaches, and as our Church teaches in her Catechism and Absolution-Prayer, and *not* Faith and Repentance.

Neither is it *Faith* towards God, as was before observed, but Faith *towards* our Lord Jesus Christ, as the Messias, the Angel of the Covenant,

nant, and *Repentance only* towards God; the Gospel being preached not to Infidels, not to those that had no Notice or Knowledge of God, for "God had before manifested himself" to all Mankind, by Reason and by Nature, and

¹ Rom. i. the "invisible God was ¹ seen, and known, and "manifest in them," and they had the *moral Law*, the common Law of Nature, as the Rule and Guide of their Actions, both *Jews and Gentiles*. And that *Law of Nature*, even the moral Law, which is *still* in force, was *reduced* into Writing, and contained and expressed in the *Ten Commandments* delivered by God himself to *Moses*. And the *Gospel* itself is but a larger *Comment* upon the *Law of Nature*: So that *Repentance* towards Gods was *all* that was *preached* by our Saviour and his Apostles, and *all* that was *necessary* in that behalf, Men being all apprized *before* of their Faith and Duty towards God: their *Fault* only was, that "they held" this Truth in Unrighteousness;" and therefore Repentance towards God was the necessary Doctrine, which as it respects the time past, is a Sorrow for Sin; and as it respects the time to come, imports Amendment of Life, which is the Effect, the Fruit and Evidence of Repentance, and both together are compleat Repentance. Yet *Faith* in the *Messias*, and in the Blood of Christ, was *also necessary*, which is the Sum total of the Faith *particularly* required by the Gospel; for thereby there was *no other* Faith towards God required, than what was before taught and professed by all Mankind. And the *Faith* towards Christ *now taught*, was to assure Men of Salvation upon Repentance, and that this our Repentance will be accepted by ² God in the Beloved; and which

² Eph. i. 6, 7. was

was the very *Gospel*, or *good News*, ¹ the glad ² Acts 13.
 Tidings of Salvation, ³ the Gospel of Peace, ²³ Rom.
 now preached and divulged by Christ and his ^{10. 15.}
 Apostles. And this being clear and evident,
 may reasonably prevent, and doth, I think, ac-
 tually supersede all the Harangues and Dispu-
 tations touching Faith and Worship, which have
 so long pestered the Christian World. The very
 Order of this sacred Doctrine confutes them all.
 Hear it again, *Repentance* towards God, and
Faith towards our Lord Jesus Christ: And no-
 thing could be more acceptable to Mankind,
 than this Gospel, "the Promises of God made
 thro' Christ." For that the *Jews*, by their
 written Law, were subjected to Death by every
 Transgression. And the *Gentiles* also ² knew that ² Rom. 1.
 they did transgress the Law of their Maker, ^{32.} Also
 and so knew themselves to be Offenders, and ^{see Mr.}
 were in Fear and Danger of Punishment, tho' ^{Locke's}
 they did *not know* of any particular Punishment ^{Notes upon}
 allotted to them in that Behalf; nor yet knew ^{Rom. 2.} 28.
 they how to make their Peace with God: But ^{δικαιωσις}
 now, at length, Repentance and Remission of ^{ὀψ.}
 sins, is ³ preached to all Nations; not only to ^{Mat. 24.}
 the *Jews*, but also to the *Gentiles*; who are now ^{14.}
 all made ⁴ one Fold under one Shepherd, Jesus ^{Joh. 10.} 16.
 Christ the Righteous. And now by Faith to-
 wards Jesus Christ, the Rigour of the Law, as
 to *Jews*, the then only People of God, is aba-
 ted, and Repentance made as available as un-
 winning Obedience: And even the *Gentiles*, who
 were before ⁵ Aliens and Enemies of God, and ^{Eph. 2.}
 excluded by the Partition-Wall, ⁵ since broken ^{12, 13, 14.}
 down, may immediately become ⁶ the Sons of ^{Joh. 1.}
 God, altho' they are not of the Stock of ^{12, 13.} *Abra-*
ham, either by Descent or Marriage; or as *He-*
brew Converts, but by Faith in Christ: ⁷ for ^{Rom. 8.}
 there ^{1.}

there is now "no Condemnation to them which
 Rom. 6. "are in Christ Jesus." If they be ¹ baptized into
 3, 4. Christ, and do believe in, and put on Christ,
 Gal. 3. 26, they may be saved; for they do thereby imme-
 27. diately become Christians, and are in a State of
 Acts 8. 16. Salvation: that is to say, they have hereby a
 Rom. 8. Possibility of Salvation by Newness of Life, ² if
 14. they walk not after the Flesh, but after the
 Spirit; and they may by their own Endeavours, and by the Grace, and Assistance, and
 holy Inspiration of God; and will too, if they
 be not wanting to themselves, be made "Par-
 1 Pet. 5. "takers of ³ Eternal Glory in the World to
 10. come; ⁴ exceeding great and precious Pro-
 2 Pet. 1. "mises," Partakers even of the Divine Nature.
 4.

Let us therefore pray :

See the
 Collect
 for 5th
 Sunday
 after
 Easter.
 See the
 Collect
 for Easter
 Day.

O Lord, from whom all good Things do come,
 grant, to us thy humble Servants, that by thy holy
 Inspiration we may think those Things that be good,
 and by thy merciful Guiding may perform the same.
 And that, as by thy special Grace preventing us,
 thou dost put into our Minds good Desires, so by thy
 continual Help, we may bring the same to good effect,
 thro' Jesus Christ our Lord, by whose Death thou
 hast opened unto us the Gate of Everlasting Life.
 Amen.



F I N I S.

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